Registered No. **120** of 1874.

The Bombay Guardian.

VOL. XIX.—NEW SERIES.—No. 48. SATURDAY, JANUARY 24, 1874. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—THE *Hindoo Patriot* fears that the attempt to suppress obscene literature may lead to the suppression of good literature. The *Bengal Christian Herald* points out the admission thus virtually made, that good Bengallee literature is so intimately blended with the obscene that the suppression of the latter would involve the suppression of the former.

—THE *National Paper* is published in Calcutta. The following important announcement was lately made by it :

Do what the Missionaries may, countenanced by the highest officials, the Christian cause is doomed in India. The number of conversions, or more properly perversions, has greatly decreased. True, now and then a stray Hindoo widow of the Gunesh Soonderi type joins the flock. But these exceptional instances of perversion only help to show that the Christian cause has become so helpless in India that they must needs find consolation in such accessions.

We commend this cheering piece of intelligence to our Native friends who think it necessary to move heaven and earth to hinder the progress of the Gospel in India. Their efforts are superfluous. The Mission cause is doomed. *Do what they may*, the missionaries can make no real impression in this country. Let them preach then, and let the people listen ; all is well ; Hinduism has nothing to fear.

—THE Rev. J. Aberigh-Mackay, Chaplain of Simla, is exerting himself to obtain subscriptions for that useful institution, the Strangers' Home for Asiatics, in London, and acknowledges receipt of Rs. 5,953. The cost of working the Home, in excess of receipts for board and lodging, is about £900 a year.

—WE have much pleasure in mentioning the arrival of the Rev. Hormusdji Pestonji from England to take charge of the Baptist Mission at Poona, which has been without a missionary since Rev. Mr. Gillett left, three years ago. Mr. Hormusdji is well known in Bombay and Guzarat, where he laboured many years. He has been, we believe, about a dozen years in England, labouring as an evangelist ; he was also Professor of Oriental Languages. The Rev. Dhunjibhai Nowroji is now Pastor of the Native Church of the Free Church Mission at Poona, and so these two, the first converts from Zoroastrianism a third of a century ago, come together again in the Lord's work, in different branches of the Church of Christ.

—A NEW place of worship has been built in Sholapoor for the use of the Native Church connected with the American Mission, and was opened on the 1st inst. with special services. The entire cost is Rs. 4,500, the whole of which does not appear to have been yet raised. Rev. W. H. Atkinson, Sholapoor, will receive contributions.

—THE published reports from week to week concerning the famine-threatened fields, have seemed to us more encouraging of late, and we were beginning to think that the damage had been overrated. But a telegram this week announcing that Sir Richard Temple has been appointed Director-General of relief operations, and sent into Behar, is thought to imply the contrary.

—THE Siamese Twins are dead. They must have been about 60 years of age. It has been a mooted point whether they would die instantaneously. They appear to have done so, but we have only a telegram. They were married and had families.

—A FRIEND in England has sent us a copy of "The King's Son, a Memoir of Billy Bray." We have been much interested in this account of one who, originally a drunkard, was powerfully converted to God and for forty years led a life of singular devotedness and usefulness. He had an overflowing joy in the Lord that scattered to the winds the restraints of conventionality. We have marked for our Selections some passages that will give some idea of the man, and which also contain the very interesting narrative of the conversion of the Rev. Mr. Haslam, now one of the leading revival preachers of the Church of England.

—WE have received the following :

On the 31st Dec. 1873 a Watch-night service was held in the boys' school-room at Bolarum, when about 30 persons attended. Service commenced at 11 o'clock P.M. and ended shortly after 12 o'clock. The shortness and uncertainty of life, the duty of studying God's word and of accepting the great salvation "while it is called to-day," were the subjects briefly but earnestly enforced on that occasion.

—THE *Indian Observer* in a very well-written article draws a parallel between Mr. Mill and M. Comte, with regard to the extraordinary devotion paid by each to a lady, who was the companion without being the wife of the devotee. M. Comte exhausted the powers of language in describing the excellencies of Madame Clotilde de Vaux. He found in her "a marvellous combination of tenderness and nobleness probably never possessed in like perfection by any other heart." She is to be recognized not only by himself in his three daily prayers, but by all truly regenerate persons, as "the best personification of the Supreme Being." In like manner Mr. Mill tells us that compared with Mrs. Taylor, Shelley was a child ; she was more of a philosopher than Mill himself, more of a poet than Carlyle ; by which he does not mean to depreciate Shelley, Mill or Carlyle, but simply to assert that the greatest geniuses were eclipsed by her. The *Observer* has sought in vain for something to substantiate this estimate, but is obliged to confess that evidence is not. "What did this incomparable lady do ? She admired and agreed." In both cases the singular excellence discovered appears to have consisted in the power of delicately flattering the admiring philosopher. It is truly noteworthy how these distinguished atheists fall into idolatry ; utterly blind as to Him by whom all things were made, they are credulity itself with regard to the incomparable excellencies of one who ministered to their pleasure.

—FROM the *Christian* of December 24th we learn that the work in Edinburgh is going on gloriously. Scotland is being moved—so conservative men among her ministers declare—by a work which has had no counterpart since Whitfield's day. Throughout the length and breadth of the land, in Scotland and England, in cities and towns, in villages and hamlets, in almost unknown country districts, and in ships at sea, the mighty God is working. An All-day Meeting was held December 17th in the Free Church Assembly Hall, Edinburgh, and the vast hall continued crowded throughout the day. Not only are souls by scores and even hundreds finding peace with God, but theological prejudices and bitternesses, the growth of years, are giving way before the gentle breath of the Spirit. A circular letter signed by about forty of the ministers of all denominations in Edinburgh, (Blaikie, Bonar, Brown, Charteris, Duff, Hanna, Stuart, Rainy, Thomson, Wilson, Young, &c. &c.,) has been sent to every minister in Scotland, asking that daily meetings for prayers be held in every town and hamlet. We hope to give further accounts of this great work next week. We wish to draw attention to one fact, namely, that it is the union of ministers of different churches, that has been the essential condition of blessing in this great spiritual movement. We ask the ministers of Bombay to look at this fact and master its significance. Shall we have union meetings ?

—SUDDEN death, to those who are prepared, is but a sudden passage to glory ; to those who are unprepared, it is something very different. There may be special circumstances in the sudden death of an unbeliever, that shall invest it with the character of a judgment ; and the sudden departure of a believer may be in circumstances that render it a very impressive testimony from heaven. We referred not long since to the sudden and awful death of a spiritualist just as he had told a story about his having clasped the hand of the apostle Peter, and tried to show that Jesus Christ after his resurrection had appeared in the same way to his disciples, thus making Christianity out to be Spiritualism ! Scarcely had the words left his lips, before he fell back into a chair, leaving his audience agape with wonder, which changed to fear when they found that he was dead. Referring to this striking event the *Latter Rain* says : "We met, not long since, a man who told us that he was struck blind while in the very act of blaspheming the name of the Most High ; but, thanks to the God of all grace, he is now a rejoicing Christian,

though still stone-blind." In our last issue was a notice of the sudden death of the evangelist George Vigeon. He was preaching from the text 'We must all appear before the judgment-seat of Christ,' and was closing with an earnest appeal to the unconverted in the words, 'I beseech you, dear friends, be reconciled,' but had scarcely uttered the last word before he fell to the floor, and died in the presence of those whom he was entreating. Before passing away, he was permitted to utter the words "It is all right." Yes, it was all right with him and very blessed to die with the Gospel message on his lips. Being dead he yet speaketh. We have no doubt that his death will be life to many souls. We may illustrate this matter by a reference to the two fellow-prisoners of Joseph, who told him their dreams. One, the chief butler, was summoned by Pharaoh and reinstated with new honour in his post near the sovereign; it was a glad day to him, the day of his release. The other, the chief baker, was summoned by Pharaoh and commanded to be hung; it was a sad day for him, the day he left his prison. The time had doubtless come for George Vigeon to depart; but it pleased the Master that it should be at a moment and under circumstances when it should come to many as a testimony to the deep interest which the Lord Jesus continues to take in the salvation of sinners.

—The following *morceau* is from the *Indu Prakash*:

We beg to acknowledge the receipt of two small tracts, one by Miss Augusta Jane Goold, styled "Reasons why I am not a Christian," and the other by Rev. Charles Voysey, named "An episode in the history of religious liberty." Both of these persons belonged once to the Christian religion, but have now abandoned it and become Theists. It is curious to see what strong language they use in condemnation of the creed in which they once fully believed. Its doctrines are called by Miss Goold as those "of lost and depraved humanity," as "detrimental to human virtue and happiness." Christianity is styled by her as "the enemy of Freedom," as being "based on ignorance, credulity, and blind fear," and as a creed "which has broken hearts innumerable, hardened many that were naturally tender, and which is responsible for some of the saddest tragedies that have darkened human existence." The expression of her feelings on the renouncement of Christianity, as quoted below, is really striking:—

"The glory of hope, aspiration, and mental freedom which results from the final casting off of Christian doctrine is such as I would fain trust may be shared by many who have long pined in the gloom and bondage of the churches. The unspeakable gain involved in renouncing the Christian conception of God sets the heart free to hope that 'Love is Creation's final law;'—and in the ecstacy of this sublime hope we can rejoice in existence, clouded as it may be. The elevation and strengthening of the whole character which results from the unfettered exercise of our highest faculties can hardly be overrated; and in the lofty atmosphere of free thought we realize how dishonouring to God is the theology which represents him as a jealous despot."

There is nothing here with which we are not familiar; though the noticeable thing is that these emancipated ones should be so anxious lest Hindoos should exchange Hindooism for Christianity. The glory of hope and mental freedom which Miss Goold finds in renouncing Christianity shows that its restraints are not agreeable to her. Ye shall be as gods, said the tempter to our first parents, and to this day men are led away by the idea that liberty consists in unrestricted freedom to think, believe and do as they like. But the only true liberty is that which Christ bestows, the assimilation of our will to that of God. "Light is come into the world, and men love darkness rather than light because their deeds are evil." The man who is consumed by a passion for drink, considers that the highest liberty is in being allowed to drink without stint; but there is no more deplorable slavery than this. The writer of this was led away for many years by the fallacious dream of freedom which Miss Goold speaks of.

The opinion has been expressed—it is, we trust, enormously exaggerated—that the Bengal famine now impending will involve the sacrifice of ten million lives. If only ten thousand should perish by this famine, what an awful thing it would be! Where will the responsibility lie? Before we can dispose of the dread event by calling it a judgment of God, we must be sure that the means of keeping them alive is not with us. It is very convenient to use the language of Father Cain, Am I my brother's keeper? but the Lord deals with mankind upon this very principle, that we are to be the keeper of our brother. There has never been a year from the creation of the world when there has not been an abundant food-supply for all the inhabitants of the earth; and perhaps never a year since man began to people the earth, in which there was not somewhere a famine. With every gift of providence there comes the command, Thou shalt love thy neighbour as thyself; to receive and appropriate the gift and to ignore the command, is just a form of embezzlement. It may be very pleasant for a selfish mind to say, "Oh, I am one of God's elect, one of his Providential favourites, and the exuberant harvests of my fields are expressions simply of his love to me; my convenience is of more importance in his sight, than the preservation of crowds of miserable wretches from famine; so I will pull down my barns and build greater; why should I be more benevolent than God? There can be nothing better than the divine arrangements." Thus atrociously does the covetous man malign the God of heaven. The divine arrangement constitutes him a steward and commissions him to bestow all that he has in excess of his own actual need, in relief of the needy among his fellow-men. If Peruvian bark is found originally in one country only, it does not follow that God has a deeper interest in the fever-stricken of that country than in those of other lands. The sun in the heavens is itself a daily declaration, that all may read, that God is good to all, and if the heart of man were what it should be, the rays of the sun would photograph upon it the command, Thou shalt love thy neighbour as thyself. But oh, the inhumanity of man to man! though we should hear of human beings dying in Bengal for want of food, what multitudes will continue to sit down day after day to tables loaded with costly viands; will continue to spend money profusely on wines and liquors, on dresses, on ornaments, on worldly pleasures; what multitudes will continue to augment their invested funds! What then? some will say; must we make ourselves miserable, because some people are famishing? does the Gospel require this? The Gospel requires this, that you should love your neighbour as yourself; which means that if you have two coats, you are to impart one to him that hath none; if you have two loaves, to give one to him that hath none. A day of prayer and fasting may be appointed possibly on behalf of the sufferers by the Bengal famine; but in Isaiah lviii. the Lord says to us: What is the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to deal thy bread to the hungry, and bring the poor that are cast out to thy house, and cover the naked. We pray, Thy will be done on earth as it is in heaven; but it is certainly not the will of our heavenly Father that men should perish of famine, while gold and gems and costly attire and manifold superfluities are found with others.

The Bombay Guardian.

SATURDAY, JANUARY 24, 1874.

THE LICENSED SCOURGE.

A writer in *Native Public Opinion* regrets that among the civilizing influences in South Africa, relied on by the English, brandy should be a *sine quâ non*. Many tribes of North American Indians have been civilized by it off the face of the earth, and we cannot wonder that the Kaffirs should wish to be spared the awful curse.

Divers chiefs of the tribe recently visited the Colonial Secretary and pathetically implored him to prevent the licensed sale of liquor among them. Mr. Moltens, somewhat confused, declared that the authorities could not treat them as children, and that they ought to know enough not to yield to brandy. Whereupon one of the chiefs said that the temptation being brought before them they couldn't resist, and that they wanted it removed. We are inclined to think Kaffir instinct rather higher in this case than British principle. Missionaries and brandy may be a pleasing combination, but it is not wholly an improving one.

The Colonial Secretary might have been asked if drunkenness was unknown in England, if the people of England had attained that stature of moral maturity which enabled them to resist the fatal attraction of brandy, rum, gin, whisky, wine, beer, etc. The men that are carried off by drink in Great Britain annually would constitute a somewhat formidable army if the stimulants were not there to slay them. What right has the Secretary or any other man, after bringing into the heart of the Kaffir community intoxicants which the ordinary English operative with his superior light is not able to resist, to expect the Kaffir to have the good sense to drink a little for his stomach's sake and then forbear? Mr. Moltens does not, we suppose, leave his watch and purse lying where it will be likely to tempt the cupidity of his English servant, and yet he expects that untutored Africans will have such admirable self-control as to drink the fire-water without being injured by it. These men have learned from the missionary the important lesson of their own weakness; they have learned to say, Lead us not into temptation; and they have humbly asked Government to help them in the conflict with evil, by refusing to allow the grog-seller to prey upon them and theirs. Alas for Britain, the glory of all lands! mistress of the seas! arbiter of the world's destiny! that she cannot bring herself to cease from the patronage of this vile traffic. The licensing of the sale is itself an admission that the State may to some extent interfere with the liberty of the subject, so far as his preservation is concerned; for the licenses are restricted and conditional; the principle is there, distinctly recognized, and all that is demanded is a more sweeping application of it. A man sometimes finds it hard work to obtain the

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

quantity of opium he wants, in a druggist's shop in London; in a multitude of ways the State claims the power of restricting the liberty of the subject for the subject's good. One of the latest instances of this is in the Contagious Disease Laws; the State determines when fornication may be committed and when not. And yet when the grog-seller wants to pauperize and demoralize the Kaffirs with brandy, the poor Kaffir is told that the State cannot help him; he must fight the battle with his strange enemy alone. Woe unto the world because of offences, says our Lord; and by offences he means things that help men to fall, stumbling-blocks. It must needs be that offences come, but woe unto the men by whom they come. He says of the man that causes one of his little ones (weak believers, immature of faith) to stumble, that it were better if a millstone had been fastened to his neck and he thrown into the sea. The *Times of India*, after quoting from *Native Opinion*, says apologetically that brandy was a potent instrument with Sir James Outram for the conciliation of the Bheels. No one ever doubted that wild tribes might thus be conciliated; they are only too ready to contract a love for spirituous liquor; but we cannot say that it exalts Sir James in our estimation to learn that he knew of no better alternative for the sword than the bottle, in approaching the Bheels. We refer elsewhere to a petition of about 16,000 inhabitants of Bengal and North India, lately presented to the Governor-General, asking that no shops be allowed to sell liquor to be drunk on the premises, and that no license be granted contrary to the opinion of a majority of rate-payers. Government have been often asked to allow the exclusion of liquor-shops where the majority of the people demanded it, but have persistently refused. When the King of Persia, as related in the book of Esther, had issued a decree for a St. Bartholomew's massacre of the Jews and had then been led to see the thing in a different light, every decree of the Medes and Persians being irreversible, he issued another decree authorizing the Jews to arm themselves and stand on their defence. If the Abkarree Laws are so absolutely unchangeable, we think at least that the people might be granted the privilege of protecting themselves by excluding the liquor-seller. Balak brought a prophet from a far country to curse a certain people; modern rulers have found a much simpler and more effectual way. On the supposition that the god of this world should have offered a prize for the most successful means of hindering those to whom the Gospel is preached, from reaching heaven, there can be little doubt that Alcohol would receive the prize.

POONA POLEMICS.

Poona Tracts: No. 1, or *Thoughts for Thoughtful People.* Such is the title of a tract now lying before us, which commences thus:

I have listened attentively to the Rev. W. Taylor's views of the Gospel. My opinion is that if carried out to their real issues they are immoral in their tendency and very ruinous to souls.

This tract has been carried through the press with unpardonable carelessness. At the very commencement the name of our blessed Lord is printed "Chest." It would have been more manly and more Christian if the writer, coming forward to assail one whom God has so honoured, had put his own name to his own work.

These views which the writer has so attentively listened to and which are so immoral and soul-ruinous, what are they? The writer of the tract thus describes them:

The first point is to state distinctly and fairly what these views are. God is reconciled to the world. He hath given to men eternal life in Chest. He hath promised to sinners, as such, salvation. Sinners are warranted by this gift, grant or promise to address God in this manner: "My reconciled Father in Christ Jesus, who art in heaven," etc. This assurance on God's part is the good news of the Gospel. Its freeness consists in its being made, without condition or qualification, to every sinner as such who hears it. The faith of the Gospel is just believing this report. It is an individual sinner as such saying, I believe (because God says so) that He is reconciled to me—that He hath given to me eternal life—that He hath promised to me salvation; or, according to Harvey, "it is a belief that the blessings of the Gospel are my own, in virtue of the divine grant."

Here Mr. Taylor is represented as teaching that the faith of the Gospel is just believing the announcement that God is reconciled to the world. Salvation is free without condition or qualification. The tract-writer goes on to say that this faith may be defined as an assurance of personal salvation, founded on the testimony of God. And "as a sense of sin, self-despair, self-examination, temptations, trials, sins of any kind, cannot affect the testimony of God or the finished work of Christ, they cannot affect personal assurance resting on this ground." Thus Mr. Taylor is represented as teaching that saving faith consists in believing that God is reconciled to the world; this implies an assurance of personal salvation; and this assurance is not affected by any sins!

Now if any person who had heard Mr. Taylor attentively had undertaken to show us what his views were *not*, we might have looked for some such statement as that here made. The following is less objectionable:

The proper way to deal with sinners is to urge upon them their lost, ruined condition—that this is God's testimony concerning them, and that it is true whether they believe it or not. When a sinner is, through a belief of this testimony, convinced and alarmed for his own safety, he is forthwith to be assured, on the same authority, of "the gift of a full pardon and free forgiveness—of a free *promise* of eternal life." Having admitted God's testimony on this one point, he must receive it on the other. He believes the record that God hath given to him eternal life, and rejoices; and his great business through life is to keep his mind fixed on the immutable truth of the testimony, and go on his way rejoicing.

Now there need be no kind of uncertainty on the part of any one interested in knowing Mr. Taylor's views on salvation, concerning those views. What he has been preaching in all parts of the world for thirty years, he has embodied in a book which has been extensively circulated, entitled *Reconciliation, or How to be saved.* We make some extracts from this, exhibiting those views:

The third general remark I wish to make is that while Christ hath redeemed us from the curse of the law being made a curse for us, he did not abolish the law, nor suspend its claims on our obedience. Nor did he pay our debt in any sense that will exempt us from the necessity of seeking, by repentance towards God and faith in our Lord Jesus Christ, righteousness and true holiness of heart and life. Christ hath prepared no robes of his own righteousness with which to cover up our iniquity, but gave himself for us that he might redeem us from all iniquity. By one sacrifice for sin he condemned sin in the flesh, made provision for its entire separation from us, and passed the death-sentence upon it, that it should be destroyed out of our hearts while here in the flesh, and the righteousness of the law fulfilled in us.—It is obtained only by those who walk after the Spirit, and not after the flesh.—The Spirit's seal is a divine certificate of the fact that the death-penalty is cancelled, his sins all forgiven.—pp. 50, 51, 52.

The third chapter of the book is entitled "Preliminary condition of salvation—Repentance," and the subject is continued in the fourth ch. He speaks of it as a fiery ordeal, a fiery baptism.

The practical end or object of repentance is simply unreserved submission to God's will, a consent that he take out of our hearts everything opposed to his will, though dear to our carnal nature as a right eye or a right hand, and freely accept his will as the rule of our lives. To renounce all sin because it is rubbish and death, to make room for the gift of God, eternal life through Christ.—It is a great shame to humanity that the Holy Spirit finds it necessary to lead us through the baptism of fire before we will submit to God's will; but such is the fact. Just at that point of submission, whether with many tears or no tears, by ten years' or ten minutes' repentance, the sinner may believe and be saved.

Any one may see from these extracts how singularly unfortunate the writer of the tract is in his attempt to describe Mr. Taylor's views. And any one who has attentively heard Mr. Taylor must be aware that salvation is constantly designated by him as a receiving of Christ. The sinner is to receive Christ not merely for forgiveness, but for victory over sin and temptation, for power to do the will of God, for a consecrated life. And another thing, Mr. Taylor insists that the sinner must get the notification of his acceptance with God, from God himself, and he is warned that an error here is fatal.

The tract-writer proceeds to exhibit his own views of the way of salvation, in opposition to Mr. Taylor, and what does he say?

Is it not a fact that God still maintains as high ground as ever, and insists on the most unqualified submission? And if asked in what this submission consists, I would reply: In subscribing *ex animo* to the justice of the sentence of condemnation; in confessing that God has been wholly in the right, and we wickedly and inexcusably in the wrong—that we have sinned without cause, and deserve to die without mercy; in submitting to receive our lives at the hand of sovereign mercy, and returning with our whole heart to that very service which we have often spurned as a grievous and insupportable bondage. All this humiliation in regard to the past, and self-denial in regard to the future, is vastly more fully and affectingly implied in "receiving the atonement," "submitting to the righteousness of God," or "believing in the Lord Jesus Christ," than it can possibly be expressed in any other words whatever.

Well, this is just what Mr. Taylor insists upon, as may be seen from quotations made above.

And these are "Thoughts for Thoughtful People!" What are we to think of a writer who anonymously puts forth a tract for the purpose of showing the views of a teacher, openly named, to be immoral and soul-ruinous, falsifies the views which he attacks, and refutes them in language that might have been borrowed from that teacher? We cannot congratulate Poona on the Poona tract No. 1.

The writer of the tract would not need to go far to find ministers who preach rationalism, deny the propitiatory death of Christ, his divinity, the resurrection and the like, or to find clergymen who teach that they themselves possess the power of absolving men from their sins. Turning aside from this respectable prey, he arms himself for the work of blackening the reputation of one who with unimpeachable disinterestedness and devotion preaches Christ and him crucified, and whose preaching God has singularly honoured in the conversion of souls. Is it just this that constitutes the offence?

THE SUNLESS NATION.—XX.

(An Allegory.)

The captain of the band, after a pause, said:

You have sought us out because you think us sinners above other men. This shows a kind feeling on your part. At the same time, it is quite possible that you are mistaken in your estimate of us. Men make a great outcry against us, as though we were steeped in an iniquity of which they know nothing; but the real distinction between us and others is that they prey upon one another in a stealthy, covert, underhand way, and we do everything above-board. Every man is living for himself, and trying to get for himself as much of the world's goods as he can, only he is deterred by fear from coming out in his true character and endeavours to palm himself off as good, moral, pious. In coming out here we just break away from a great lie.

Light-seeker.—Your account of society is doubtless in the main correct. One that looked down from above, has told us that He saw all men to be corrupt and could find not one righteous. He himself has given to humanity whatever righteousness it has. Left to themselves, men constantly exclude that light by which alone the heart becomes attuned to disinterested love. Yet we find everywhere in man a self-justifying spirit. His indisposition to pursue that which is good, is not more marked than his determination to assert his own goodness. We are told of an archangel that he would not in his own name rebuke Satan, but could only say, The Lord rebuke thee; but the sinners of men are all ready to denounce one another, each one from the stand-point of his own superior goodness. So you see it is not because we partake the common civilian estimate of you as exceptional in wickedness that we have come to you, but simply because we have learned that the Lord of light is eager that you should come to the knowledge of the truth that saves. But in order that you may obtain this salvation, you must cease from all desire to justify yourselves, and be willing to receive the testimony of the Most High regarding yourselves. You will acknowledge, doubtless, that if human society is rotten, you have not adopted a course that is fitted to remedy it. You cannot expect that these gentle captives whom you are detaining so ungently, and for whom you are demanding such a heavy ransom, you cannot expect that they will get much moral or spiritual good from the course you have pursued towards them. There is but one way of improving society, and that is for each one of us to get into his right relation with the Lord of all, and show men what salvation there is for them.

Chief.—I for one am not unwilling to receive this salvation. You say it is to be simply received, not bought. I have not to scale some precipice of impossible good works to obtain it. It suits me well.

Light-seeker.—Yes, you have only to receive it. But you must understand what it is you receive. The love of God that pardons, purifies. To receive forgiveness is to receive God's estimate of what is forgiven, and hate the sins you previously loved. You must be willing to forsake every evil and false way, and walk as the Prince of light walked when he dwelt among us.

Here one of the band who had been absent, came and whispered in the ear of the chief, who started up, seized his arms, gave instructions for the securing of the prisoners, and hastened away with the majority of the band. We were conducted by those in charge of us, by a steep path to a large but well-concealed cave in the side of the mountain. We knew not what to make of the abrupt departure of the band, but concluded that they had probably received word of some force sent out against them. We three were treated as captives and compelled to go with the others. One-eyed groped his way into the interior of the cavern, and there it seemed to him that he heard a groan. Going on still further, he found a sick or wounded man, lying in much pain. The poor man wanted water, and he brought him some. Reviving a little, he answered the questions addressed to him. One-eyed found that the man had received some bad wounds and was in much physical pain, but in still greater distress because of a sense of his sinfulness. The story of the grace of our benignant Lord was poured into his ears.

You know not (he said) that I once tasted of this grace and grievously sinned against it. How gladly would I embrace it, could I feel that it was for me. I took the priceless pearl, and then, in a moment of inconceivable folly, threw it from me. In vain therefore you speak to me about it.

O.—Why in vain? You threw it away and I bring it to you. He that tempted you to throw it away, is now tempting you to reject it on the ground that you have forfeited it for ever. But bid him get behind thee; better late than never. He that drank the bitter cup on your behalf has sent me to this place, at this moment, to offer you once more the incomparable prize.

He.—But how can I be sure that I should not, if circumstances changed for me, again be guilty of that madness and fling it from me. I do not expect to live; but there is One who knows the heart, and who well knows the instability of mine. Will he trust me?

O.—No; nor would he have you trust yourself. Speak to him thus: Lord, thou knowest that I am unstable as water, and that everything good bestowed on me is lost. Is there not another known to thee, loving, faithful, tender, combining omnipotence with omnipresence, so that if he should consent to be joined to me, I might be complete in him? One that will be my inalienable friend, and receive and hold for me thy gifts, and in whom I shall constantly find that which in myself I so grievously lack. Yes, there is such a one, and thou offerest him to me in my wretchedness, and I take him and he will never leave me nor forsake me. My name is instability, but I abandon myself as a sinking craft, and cleave to him who is a Rock.

He.—I have said it, I have said it all, and, glory to the Most High! this Rock of salvation is mine. Oh, what a divine method! how it suits my case!

O.—And not yours only, but the case of every sin-ruined soul. How many pronounce an everlasting woe upon themselves, by trusting in some degree to their own supposed ability and in some degree to that of the offered Saviour!

He.—My pain seems swallowed up in wondrous peace. Endless praise to Him who guided your steps hither! Give me your hand. How, have you only one arm? Your voice seems familiar. Are you the one-armed exiled Prince?

O.—Yes. Who are you?

He.—And tell me what has become of my true friend Light-seeker.

O.—He is here in this very cave with me. Are you the young minister who went with us for a little into the marvellous light and then fled from it?

He.—Yes, I am he.

Notice.

RECEIVED for the family of the late Mr. Thomson, from Cawnpore, Rs. 14.

Epitome of News.

SATURDAY, JANUARY 17, 1874.

—*Times of India:* "The railway to Italy over the Brenner, and that to Trieste from Innsbruck have been shortened by about 20 English miles in consequence of the opening of a new line from Villach to Tarvis, which shortens the distance from Villach to Trieste by about 80 English miles."

—"An esteemed correspondent from Broach laments the ignorance of ryots in the zillah, who have acquired the dangerous habit of cutting down their neighbours' crops in order to avenge themselves of some supposed wrong. Thus, says the writer, cotton and wheat crops are considerably damaged every year. In such cases, sufficient proofs being difficult to obtain, the offenders escape unpunished."

Is there no rural police?

—"Yesterday afternoon Mr. David Dudley Field and family, of New York, accompanied by some friends and Mr. Farnham, U. S. Consul, started for Elephanta in an Apollo Bunder steam barge. When going ashore at Elephanta, Mrs. Field, her grandson, a lad, and Mr. Macllister got into a boat to go from the steam barge to the shore, and when but a short distance fom the steam barge the boat upset, Mr. Macallister succeeded in catching the young lad, and Mrs. Field, Mr. Macallister, the young lad, and a Portuguese servant, all clung to the boat until she drifted inshore into shoal water. It was a most miraculous escape, and should serve as a warning to Government to run out a pier there, or have proper boats in attendance to convey passengers to and from the larger boats to the shore. The party got back to the Apollo Bunder at about dark, happily none the worse for their immersion."

—"Major John C. Harris, R.E., who was formerly Superintending Engineer of Orissa, writing to the *Times* on the 18th December on the subject of the famine, coolly tells us that "ten millions must die, although every possible means to relieve them may be employed!'"

MONDAY, JANUARY 19.

—*Times of India:* "The receipts of cotton at the American ports for the past week are 159,000 bales, making the total for the season up to date 2,230,000 bales. Yet there are persons shipping cotton costing more than it is worth to-day in Liverpool, on the speculative chance of making a profit. Surely there must be something in the air of our Cotton Green which casts a glamour over the senses; or the significance of these figures would daunt the most sanguine. They mean a total American crop of four and a half millions of bales."

—*Madras Mail:* "His Highness Azim Jah, Amir ul Omra, Seraj ul Omra Omdut ul Mulk, Asad ul Dowlah ul Ingliz, Mahomed Ali Khan Bahadur Zufikar Jung, Sipah Salar, Amir or Prince of Arcot, died at his residence, the Shadi Mahal, Triplicane, yesterday, at a quarter to four o'clock in the afternoon, aged 72. Prince Azim Jah was when young a fine specimen of the high-born Mussalman gentleman of the olden time, of whom unfortunately so few are now to be met. He was of a fine presence, rather tall and slight, with an aquiline nose, and a keen eye, courteous and affable in his manners, with a quick perception, and a penetrating intellect. Unfortunately his good qualities were marred by an habitual carelessness in matters of expenditure, and a profuse generosity amounting to prodigality. Even in later days, when he was broken by age and misfortune, his former self might be distinctly traced. He looked, as he tottered along the Banqueting Hall, leaning on the arm of the Governor, like some venerable ruin of a once stately pile—a fitting type of the fallen condition of his once victorious race. His Highness was thrice married by *shadi*, and had besides several *nikah* wives of inferior position. By his shadi ladies he had daughters only; one of his nikah wives bore him a son, Mahomed Badiaullah Zahirul Dowlah, who succeeds to his father's title. By another nikah wife he had three sons—Intizamul Muthi Bahadur; Omdut ul Dowlah Bahadur, who has visited Egypt, Mecca, and Jerusalem; and Mauzizal Dowlah Bahadur. The Prince was a kind father, and was much beloved by his family and by all who knew him."

—*Daily Telegraph:* "To shoot political prisoners is the 'custom of the country' not only in Cuba, but in Mexico, Nicaragua, Guatemala, and indeed throughout Spanish America. 'General' Ryan was more or less of a filibuster, and he had no reason to complain if he met with the doom of a Walker or a Raousset-Boulbon. But the case of Captain Fry and the thirty-six 'hands' of the *Virginius* was widely different. At the very most they were blockade-runners, and should have been treated as prisoners of war: and it is absolutely sickening to think of these, poor harmless negro lads, shipped in Jamaica for a service of which they could know nothing, and dragged from the stoke-hole and the steward's pantry to be marched to a 'slaughterhouse,' and shot to death like dogs."

—*Indian Statesman:* "A correspondent, who authenticates his letter, assures us that a Hindoo student who went up to the last Matriculation Examination wrote nothing but the following on the papers set before him for answers:—'My family goddess told me that I will pass if I did not wrote!'"

—Calcutta Telegram, Jan. 16: The Viceroy has decided not to proceed to Simla this year. Mr. Ashley Eden, Chief Commissioner, British Burmah, is now on a visit to Calcutta. The Siamese Embassy took leave of the Viceroy yesterday.

—*Friend of India:* "The Bengal Mission, founded by Dr. Duff, who frequently preached in the station churches of English chaplains in Bishop Wilson's time, ascertained from the Rev. Mr. Welland, the Calcutta Secretary of the Church Missionary Society, who officiates in the old Mission Church, that he was willing to preach in the Free Church the annual sermon on behalf of that Mission. Bishop Milman directly refused his consent. The Rev. A. Bell, the Scotch chaplain of Bangalore, asked a Church Missionary from Madras, who was his Christmas guest, to preach in the Government church. Bishop Gell practically refused his consent."

ARTS PROOF

TUESDAY, JANUARY 20.

—The *Jam-i-Jamshed* says: "The leading nobility of Persia have formed themselves into two parties, equivalent to the Liberal and the Conservative parties in England. Their subject of difference is the Persian concession to Baron Reuter. Most of the princes and high noblemen who belong to the 'Conservative' party strive with all their power to wrest the concession from the Baron. The head of the 'Liberal' party is Mirza Husson Khan, the late *Sadre Azm*. He has very few supporters, and for his English propensities is called *Furingee*, or of the *Furingee* party. It is believed that some efforts will be made to take the concession off the Baron's hands by paying him some indemnity. The favourite queen of the Shah is also in the Conservative interest, as most ladies are in England. The Shah had during his travels gained much experience in reform politics and much was expected of him, but the recent turn of events gives our contemporary cause to apprehend that the expectations will not be fulfilled. As soon as he entered his domains, *Olmas* and *Moolahs* flocked to him, deprecated European reforms, and advised him to abandon European ideas, like a good Moslem. Thus, according to the writer in question, the Shah has lost all that he had gained in Europe, and has shown an amount of weakness which justifies us in predicting that all the expected benefits have beencast to the winds."

—The Bombay Census Report gives the number of people believing in the tenets of Vallabhacharaya as 354. The Vallbhacharyas in Bombay are said to be not less than 20,000.

—"The *Pall Mall Gazette* takes occasion from the trial of the Tichborne claimant for perjury to draw attention to the monstrous state of the law of perjury, the theory of which is radically wrong. According to the law as it exists, the offence lies, not in the wickedness of giving false testimony, but in the impiety of taking a false oath. The motives which prompted to the giving of false evidence, and the probable consequences to some innocent object of the perjurer's enmity, are not accounted of: the penalty is attached only to the falsity of the oath. And in consequence there often occur cases where the circumstances of the false testimony so aggravate the offence that it is most inadequately punished by the extreme penalty of seven years' penal servitude attached to perjury. The Mosaic law ordained that the bearer of false witness should be visited with the punishment which he tried to bring upon the person he falsely accused. But under the English law a man who swears falsely about a debt of five shillings is liable to seven years' penal servitude, and a man who swears falsely with the view of procuring the condemnation of an innocent man to death is liable to no more."

—Somebody in America has invented a diamond saw for cutting stone, which will cut as much stone in half an hour as an ordinary saw will in a whole day.

—*Bombay Gazette*: "Mr. K. T. Best, M. A., Oxon, the Acting Professor of English Literature in the Deccan College, has evidently his heart in the cause of education in India. Besides meeting with very considerable successes in his professorial duties in the class-room, he has done a great deal of good in a more general way by the publication of little manuals of roots and derivatives from the classic languages. Last year we received from him a copy of his little manual of Greek roots and their derivatives; now we have before us the second edition of his Manual of derivatives from the Latin. Both of these works have been of great use."

—Calcutta exported 18,675,982 lbs. of tea last year, equal to one pound for every adult in the United Kingdom.

—The *Ahmedabad Summachar* says that about three years ago a Hindoo aged about seventy years married a young girl of his caste about ten years old. Last week the Hindoo died, and the girl will pass the remainder of her life in widowhood.

—The *Bengal Christian Herald*: "Sooner ought we to expect a man to part with his eyes or nose than expect the Orissa zemindar to part with his store of grain for money. There was a Brahmin at Cuttack whose granaries could feed a whole town for a year, there was a Mohunt who could supply an immense quantity of grain, and yet when the sword of death flourished over the head of the poor ryot, when the horrid scenes were acted—scenes which were calculated to move the most callous heart, when the mother deserted the innocent babe to avoid the tender necessity of suckling it, when the jackals preyed upon living human beings reduced by fatigue and starvation to a state of incapability for defence, when the land abounded with figures of ghastly emaciation, there were eyes which witnessed the whole scene without a drop of sympathetic tear, there were granaries which were proof against the miseries of the people."

—There is to be a Mission Boarding School at Cawnpore. The *Lucknow Witness* says: "Whatever may be said in favour of existing Protestant schools in North India, the simple fact remains that a very large majority of Protestant children are sent to Roman Catholic schools, while a growing tendency manifests itself in some leading Protestant schools to impart a thorough training in the doctrines and practices of modern Ritualism. The school at Cawnpore will be thoroughly Protestant, but at the same time it will be governed by a truly liberal and Christian policy."

—Same: "Converts in China are in many cases called upon to suffer an amount of persecution which reminds one of the trials of apostolic times. We heard a gentleman last week telling of his observations among the China Missions, and were astonished to learn how much cruel persecution has been endured by some of our heroic Chinese brethren. In one church every native member had suffered a severe beating at the time of his conversion. One preacher had been beaten until his persecutors supposed him to be dead, and his supposed corpse was thrown out upon the sands by the seashore; but, like Paul at Lystra, he rose up again and returned to the city and actually began to preach again to his persecutors. Many have their houses destroyed and have frequent opportunities to 'take joyfully the spoiling of their goods,' but we are assured that nearly all pass bravely through the furnace. Even when the persecution becomes fiendish, and nameless sufferings are inflicted, they hold fast their faith in Christ. In and around the large seaports the foreign consuls protect the converts, but this protection avails little in the interior, and the missionaries find it undesirable to seek the interference of foreigners. There has probably been too much of this in the past, and it is better to endure many bitter wrongs than to place the infant Church in China in a false position before the people. God will take care of His own, and even if He suffers them to be tried for a season in the furnace, the ultimate result will tend to promote their good and His glory."

—The *Lucknow Witness* of the 16th contains a notice of the Conference of the Meth. Episc. Church held there January 7—13. 235 adults are reported to have been baptized last year.

"Nine persons were received on trial for membership in the Conference, the usage of the Church requiring a probation of two years before any minister can be admitted to Conference membership. The Rev. William Taylor, who has been labouring in India for three years without a formal connection with the Conference, was admitted as a member on the presentation of his credentials, and the Rev. George Bowen, of Bombay, was received on his credentials as an ordained Elder in the Presbyterian Church. Of this large addition to the working force of the Conference, six men belong to the newly formed missions in Bombay and Bengal, while five remain within the bounds of the Conference proper, *i.e.* in the North-West Provinces and Oudh.

"The work in Western India and Bengal which has been commenced by the Rev. W. Taylor was set apart as a mission field distinct from the Conference, and not under its supervision in any way, save that the missionaries employed there are responsible to it for their ministerial standing. The statistics from this wide field were not reported to the Conference, but we believe the membership in the various churches which have been organized there amounts to about 600. This work is in its infancy as yet, but is in a very prosperous state, and gives fair promise for the future. The Rev. J. M. Thoburn was detached from the work within the Conference bounds, and appointed to Calcutta.

"The religious services of this Conference were seasons of unusual interest. Prayer meetings were held each morning at eight o'clock, and preaching or some other form of religious service every evening. A most interesting sacramental service was held on Saturday evening. Ministers of four different denominations assisted at the Communion, and Christians representing seven different denominations united together at the sacramental board. At the ordination service held on Sunday evening, Bishop Harris was assisted by the Revs. J. Budden and C. B. Newton, the former an Independent, and the latter a Presbyterian minister. This was Episcopacy in a new aspect, at least so far as India is concerned, and we are glad for such an exhibition of Christian charity and courtesy, not only for its own sake, but more especially because it was a conspicuous protest against the priestly fiction which confounds the office of a Bishop with an imaginary order in the ministry.

"Nine persons were ordained deacons and six elders. We learn that another ordination service is to be held in Allahabad, and also one in Bombay, before Bishop Harris leaves the country."

WEDNESDAY, JANUARY 21.

—Reuter's Calcutta telegram: The eighth special narrative states that district officers are instructed to make preparations to organize relief committees previous to there being actual necessity. The Governments of India and Bengal have decided that the time has arrived for making definite and systematic arrangements for the distribution of charitable relief, so that when actual necessity arises everything may be found in working order. Government will contribute an amount equal to the amount of private subscriptions raised. Mr. Schalch has been appointed President-elect of the Central Relief Committee in Calcutta for all Bengal. After settling, in conference with the Lieutenant-Governor, the rules for the guidance of district committees, he will visit the distressed districts and arrange a general scheme with local officers. Large and increasing numbers are being employed on the relief works in Dinagepore, Bhaugulpore, and Patna; cash payment continues, but when distress becomes severe grain will be given instead of cash. The total amount of grain despatched from Calcutta to the distressed districts up to the 13th January is 839,778 maunds.

—"A native paper states that a woman in Talooka Malwan has sacrificed herself on the funeral pile of her deceased mother. This she effected after the persons who accompanied the dead body had left the burning-ground for their respective homes."

—*Times of India*: "We understand that the Chief Commissioner hopes to have the Wurrora Colliery (near Chanda), and the Railway extension to that place, all in active progress in a short time—let us say, for him, before the close of the year. The Mining Engineer has already reported most favourably on the Wardha Valley coal-measures in the Chanda district. The necessary bore-holes having been sunk, to prove the area and thickness of the coal, by the Engineers of the Public Works Department, the results are most satisfactory, a large area of *available* coal having been proved. We learn from another source that this coal is 'proved' to be of excellent quality."

—The Gaekwar has been travelling by rail. He spent five minutes at the Broach station. A *Times of India* correspondent says: "The Gaekwar's retinue were very anxious to propitiate the river Nurbudda while the train should pass over the bridge. They were, however, not provided with a sufficient number of cocoanuts and flowers for the purpose. Consequently when the train stopped at Broach the followers of the Gaekwar made every endeavour to obtain the necessary supply. A poor fellow in hopes of reaping a good harvest brought some cocoanuts for sale. They were immediately snatched away from his possession, and the train whistled away, leaving the astounded man unpaid! The station-master had taken pains to decorate the station, and a party of policemen was ready to do honours."

—Natives that have occasion to go through the streets in the lone hours of the night fare badly. What they have to fear is not the thief, but the policeman. A case is related by the *Times of India* of a peon who was searched and relieved of a five-rupee note by a Native policeman.

THURSDAY, JANUARY 22.

—Calcutta Telegram: In consequence of accounts communicated by the Lieutenant-Governor respecting the present condition of parts of Behar, the Viceroy considers it necessary that some high officer should be present, possessing full power, to direct and control the operations in connection with the relief of the scarcity and distress. He has accordingly deputed Sir Richard Temple for the purpose, who acts under the orders of the Government of Bengal, and will afterwards visit the other distressed districts.

—A Parsee lady named Bai Mottabae, daughter of the late Jehanghier Wadia, of Bombay, has given the sum of Rs. 10,000 and a house for the establishment of a dispensary at Mahim.

—*Madras Standard:* "The following sums of money, granted as pensions to members of the Carnatic family, have lapsed to the Madras Government:—

By the death of the Prince of Arcot. Rs. 12,500 per month.
By the death of Sir Surfool-Oomah. „ 1,000 „
By the death of Rusheed-ood-Dowlah „ 2,700 „

—H. E. the Governor arrived yesterday from Sind.

—In his Report of the Zanzibar Agency, Dr. Kirk says: "With regard to the missions here, I observe that the one under Mr. Rebmann is completely suspended for the present: that gentleman, besides being now quite blind, has adopted peculiar views with regard to religion. The other, under the conduct of Mr. Wakefield at Ribé, seemed to me in a very languishing state; the position is eminently ill-chosen, and I should hesitate, under existing circumstances, in placing freed slaves under the care of either mission."

We should like some further information on the points mentioned here.

—The Rev. Mr. Carruthers, Chaplain at Nagpore, lately broached the following scheme of usefulness to his people: "The young men of the congregation, with him as their head, might form themselves into a committee, and meet every Tuesday at the church for the purpose of discussing matters of opinion, and each one go out once a week to any one of the numerous small villages surrounding Nagpore, and there expound to them the holy gospel in their own vernacular. Many young men have joined the committee, and it is expected many more will follow their example."

The *Times of India* correspondent adds: "A society to promote temperance by the practice of total abstinence has also been established at this station. It is called "The Great Indian Peninsula Railway Temperance Society," but it is open to all who desire to follow that rule. The General Traffic Manager of the Railway has approved of this praiseworthy step, and has expressed a wish to see similar societies established at other large stations on the line. Of the many reasons assigned for total abstinence, the following are the principal:—Because intoxicating drink is not necessary, over 2,000 medical officers having subscribed to that opinion; another, that the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, ale, porter, cider, &c.; a third, on account of the evil effects, physically and morally, which are produced by its use."

—The new reredos in Exeter Cathedral, against which proceedings have been taken, is thus described: "The new reredos extends 42 ft. from north to south at the east end of the choir, and is a very elaborate structure. It has a profusion of rich gems and exquisite devices in carving. Polished alabaster and marble have been chiefly used in the construction, and numerous figures occupy the three compartments. Some of these figures are alleged to be images of a superstitious character. One of the richly-carved canopies has the representation of an angel with a crown of thorns, and another is surmounted with a similar figure. In the central compartment there is a representation of the Ascension; the figure of the Saviour stands 3½ft. in height, with the eleven Disciples underneath. St. Peter, to whom the Cathedral is dedicated, is in the act of kneeling. Angels are seen through clouds on either side of the Saviour. The compartment on the right has a representation of the Transfiguration. A representation of the Descent of the Holy Spirit on the day of Pentecost fills the third compartment. 15 figures are skilfully grouped, the three Maries being introduced with the Disciples. The work was executed by Messrs. Farmer and Brindley, ecclesiastical sculptors of Westminster-bridge Road, London, substantially from designs by Sir Gilbert Scott, who is superintending the restoration of the Cathedral. The original estimate was 1,725*l.*, but the entire cost will be about 2,000*l.*"

Friday, January 23.

—The *Dnyanodaya* says: "The Society for the Suppression of Vice is meeting with encouragement. The Committee of the Society determined to take action against the publisher of an obscene book. The publisher heard of it, and immediately wrote to a member of the committee to say that he was sorry he had published such a bad book, and that he had himself burnt 800 copies of it, but was unable to get hold of the remaining 200 copies, which had been sold. If all publishers would follow his example the Society would have an easy time of it."

—We learn from the same that the Am. Mission Church at Ahmednuggur had a *Priti-bhojun*, or Love-feast, on the 1st of January.

—H. E. the Governor holds a levée at the new Secretariat this afternoon.

—H. H. the Holkar is not now expected in Bombay till to-morrow evening.

—Deaths last week, 346.

—H. H. the *Gaekwar* has visited Nowsaree. All the prisoners in the jail were liberated. Such visits are not much for the good of honest people. If his government is what it should be, the prisoners were in their proper place."

"When the Maharajah was driving through the Parsiwadi, a sepoy ran staggering in front of the procession and called out in a hoarse tone to all widows who may be lurking out, to keep away, as their presence would be inauspicious to the Maharajah!"

—*Madras Times:* "It seems remarkable that any human being should wantonly throw away his or her life for such trifles as Hindu women are represented to do. It is difficult to understand why, except under great provocation, they should not be as tenacious of life as women in other parts of the world. It may be that in some of the cases that have been recorded the women were helped in getting into the water. Often we are told that the woman jumped in during the night, and the body was found floating in the morning, and it was given out that she had had a quarrel the night before, or she had been suffering from some pain. Many of the wells in India are so constructed that any one standing on the edge might easily be pushed in. For instance, a woman may be drawing water, and when she is bending over the well she might easily be thrown in head downwards, and a cry could hardly be raised by the victim. We know that the lower order of natives do not set a very high value upon the gentler sex, and it may be that an Indian well is utilized as a sort of divorce court, and a most effectual one it may be. It has also been thought that cholera has more victims accredited to it than it ought to have. It has often been noticed that in villages during an outbreak of this disease a large number of unpopular people generally succumb to it."

—*Indian Statesman:* "There is some prospect of a new port being opened up in Southern Italy to take the place of Brindisi as the postal station for the Indian mails. An Italian paper informs us that an English agent has just gone to the port of Catanzaro, in Calabria, to survey for a new port to be constructed in the Gulf of St. Eufemia for the benefit of the Indian mails."

—*Bombay Gazette:* "The lighting and police rates will be abolished by the Bombay Town Council, and in their place four per cent. will be added to the house rate, making it nine per cent. in all. If more money is wanted, a graduated certificate-tax of one per cent. will be imposed on all incomes from Rs. 1,000 upwards. Mr. Pedder's project for laying down a new main from Toolsee has been approved of."

—The same: "The *Pioneer* is blossoming into sentiment, poesy, and piety. Writing of a recent appearance of the blessed Virgin to some children in France it feelingly observes—'The story is beautiful. Like a column of mist, Our Lady became slowly visible in the vapours that rise every morning and evening from the dewy meadows. Then the place was filled with a brilliant light; and Our Lady, in white robes, and a star on her forehead, approached the two children, while beneath her feet the grass and the flowers sprang up, as in the month of June. An ancient Greek would have sympathized with our two small visionaries, having his own *Athene, Aphrodite-Eos*, and *Eurydice* to dream of; the Hindoo, also, because he knew of *Arusha*, the gentle dawn-maiden; and a Buddhist, most of all, because Maya resembled Mary in other points besides the miraculous up-spring of flowers. But our classical goddesses at last came to be exquisite forms without warmth, and Mary appeals to the human heart after a fashion strange to all the fair visions of antiquity. "We had no fear . . . . . and the grand Lady came nigh and said that all was bright around us because she loved us and her Son blessed us. She then passed on, and in a moment all around was as before." Hard sceptics miss the point when they argue the whole thing a dream. What we look to is the emotional fact.' If a 'hard sceptic' took any notice of this weary old story, his quarrel with it would be not that it is merely a dream, for that is all claimed for the manifestations at Lourdes by the highest authorities of the Church, but that it is poor in invention and not particularly beautiful. The vision *per se* is commonplace enough, and the hard sceptic has heard of it too often before to be moved to argument by it, but what is really novel and tenderly beautiful is the spectacle of the *Pioneer*, in its whilom sensible and practical columns, dealing out lengths of school themes the superficial sentiment of which is only half atoned for by such startling platitudes as this—Man, after all, feels as well as thinks."

—"Mr. C. R. Huxley, writing to the *Globe* with reference to utilization of the tides as a motive power for machinery, says a plan is about to be submitted to the Government which illustrates the availability of water as a motive power for all standing machinery, whether for dockyards, arsenals, rivers—in fact, wherever water is within reach."

—*Pioneer:* "It is rumoured that the E. I. Railway authorities have decided on increasing the daily mileage to be run by drivers and firemen, and at the same time reducing the rates of pay given them for over-time."

—*Overland Mail*, January 2nd: In the midst of the dispute between the United States and Spain about the *Virginius*, the vessel has gone down in a storm off Cape Fear.

The New Zealand Government is offering free passages to English farm-labourers.

An official announcement of the abolition of the coolie traffic at Macao has been received with much favour.

An influential deputation of shipowners has waited upon the new Postmaster-General to urge him not to allow the Peninsular and Oriental Steam Navigation Company to take the mails through the Suez Canal.

Amongst the deaths recorded this week are:—Earl of Norbury; Countess Stanhope; Mr. D. Morier Evans; Mr. J. A. Galignani; General R. S. Piper, R.E.; General Sir A. Roberts, 101st Bengal Fusiliers; Lieut.-Gen. E. A. Cumberlege, Bengal Army; Surg.-Gen. H. Gibb, Bombay Army; Lieut.-Col. G. M'Clintock, late 52nd L.I.; Capt. T. Blair, late Bengal Art.; and Dr. J. Nihill, surg. H. M. S. *Serapis*.

Selections.

BILLY BRAY.

Mr. Ashworth truly says that Billy was one of those "happy, unselfish men who love everybody, and with simple earnestness he spoke to all—rich or poor—about the love of Jesus. He gloried in religious revivals, and shouted for joy when he heard of souls being saved anywhere."

Mr. A. illustrates this trait of his character by relating an extraordinary incident, full details of which the Rev. W. Haslam, of Little Missenden, Bucks, has, at my request, kindly supplied. He says:—

"I had often heard of Billy Bray at Baldhu, from his brother James, and wished very much to see him. One morning, three months after my conversion,* I heard some one walking about

* The reader will be interested in the following account of the conversion of this good clergyman, from his own pen. "In the heyday of my prosperity, and in the success of my sacramental ministrations, while I thought the church was the Ark—and no salvation could be had out of the church, except by some uncovenanted mercy—one of my most promising disciples, a regular communicant and zealous churchman, was taken seriously ill, and was pronounced to be in hopeless 'galloping consumption.' The man was my own servant, a gardener, and one to whom I was much attached; not exactly my spiritual child in the gospel, but my ecclesiastical child in churchmanship, and a strong adherent, who, with many others, upheld me and encouraged me in a place abounding with 'gospel men,' against Dissenters of various kinds. This man's heart 'failed him in the prospect of death; his views and religious practices did not comfort him in the hour of need, or give him assurance. He heard of others who could say their sins were pardoned, and read their 'title clear to mansions in the skies' whereas, with his, as he thought superior, teaching, he was yet afraid to die. He ventured to send for some Dissenter to talk to him and pray with him, who went to work in a way just the reverse of the priest. Instead of building up and comforting, the man plainly showed him he was a lost sinner, and needed to come to Jesus, just as he was, for salvation and pardon. The man was confident, 'Pray for yourself,' said he; and he set before him the finished work of Christ, as the sinner's substitute. The gardener was brought under deep conviction, and eventually found pardon and peace through the blood of Jesus. This was a great disappointment. Instead of rejoicing with Christ over a lost sheep which he had

in the hall of my house, 'praising the Lord.' I rose from the breakfast table, and opened the door to see who my happy, unceremonious visitor could be;—and then for the first time beheld this queer-looking man. I asked him who he was. He replied, with a face beaming with joy—

"'I am Billy Bray—be you the "passon?"'

"'Yes,' I answered.

"'Converted, are ye?'

"'Yes, thank God.'

"'Be the missus converted?'

"'Yes.'

"'Thank the dear Lord,' said he coming into the room to make his bow to the said missus. Then he inquired of her if she had any maids in the house.

"'Yes there are three.'

"'Are they converted?'

"'Yes.'

"'Where be they?'

"'In the kitchen.' So he proceeded thither, and soon we heard them all praising the Lord in Cornish style with a loud voice.

"After a time Billy joined us again in the dining-room, to take, by invitation, some breakfast, but before he sat down he approached me and suddenly put his arm round me, and took me up, and carried me round the table, and then, setting me down at my chair, rolled on the floor for joy, and said he was as 'happy as he could live.' We persuaded him to sit down and get some breakfast, as he had been riding in a slow-going donkey-cart since midnight through the cold night air of January. He said he had heard of our conversion, and had been begging Father to give him leave to visit us. He received permission to do so just as he was getting into bed at half-past eleven. So he put up his clothes again, and 'hitched in the donkey,' and came along singing all the way.

"Then he proceeded to tell us why he was so anxious to see us. He said, some years before that time he was walking over the place where the house stands, and the Lord said to him, 'I will give thee all that dwell on this mountain.' So he knelt down immediately and prayed for all who lived there, and then proceeded to the various cottages which were situated on that hill, and continued to visit the people in those cottages till they were all brought to the Lord. Then he knelt down and complained that there were 'only three housen' there, and received a promise that there should be some more. He never forgot this, but continually mentioned it in his prayers to the Lord till, to his joy, one day he received a letter from his brother James to say they were planting the hill and going to build a church there, and then his brother wrote to say they were building a house (the vicarage)—then again another house (the school). Dear Billy redoubled his efforts of prayer and faith, and when the church was opened he came to see and hear for himself, and was disgusted and disappointed to find a 'Pusey there preaching.' He went away unhappy, and it came to his mind that he had no business to come to see till Father had bidden. So he departed to the neighbourhood of Bodmin where he then lived, and remained there. After a few years news reached him of the clergyman's conversion, and also that there was a great revival in the place. He then praised God and begged permission to go and see this passon and his missus, and continued to beg till he obtained permission.

"After breakfast he went off to the school-house, and found the schoolmaster and his wife both converted, then to another house where the people were all converted. His joy was unbounded, he jumped and danced, and clapped his hands, he shouted and he sang! The happy man was beside himself, and beyond himself!"

He began to publicly exhort men to repent, and turn to God, about a year after his conversion. Towards the end of 1824 his name was put on the Local Preachers' Plan, and his labours were much blessed in the conversion of souls. He did not commonly select a text, as is the general habit of preachers, but he usually began his addresses by reciting a verse of a hymn, a little of his own experience, or some telling anecdote. But he had the happy art of pleasing and profiting the people, so that persons of all ages, the young as much as the old, of all classes, the rich as much as the poor, and of all characters, the worldly as much as the pious, flocked to hear him, and he retained his popularity until the last. As the Rev. M. G. Pearse says, "From one end of Cornwall to another no name is more familiar than that of Billy Bray."

When Billy was building his first chapel, some of his friends, whose faith was not so strong as his own, told him he had better build it with a chimney, so that it could be turned more easily into a cottage if it did not answer as a chapel. "No," he said, "I will have no chimney in it, except it be to drive the devil out through," though we fear a chimney would be but of little use for that purpose.

When the little place at Kerl y Downs was up, Billy began to think where the pulpit could come from. At last, as he looked about among some furniture at an auction sale, his eye fell upon an old three-cornered cupboard.

"The very thing," cried Billy, "the very thing. I can cut a slit down the back of un, and strengthen the middle of un, and put a board up in front of un, and clap a pair o' steers behind un, and then the preacher can preach out of unpretty."

With much glee he turned to some one near him, and asked, "What do'e think they'll want for that there cupboard?" The man looked, and gave it as his opinion that it would go for six shillings. Billy told him what he meant to do with it, and the man said—"Why, you're Billy Bray. Here, I'll give'e the six shilling to buy it."

After a while the cupboard was put up. Billy knew nothing of auctions. All eager to have his pulpit, he cried, holding out his hand—"Here, Mister Auctioneer, here's six shillin' for un, I do want un, for a pulpit."

Of course there was a great laugh at Billy's expense. As it passed away the auctioneer cried—"Six shillings, going for six." A nod from behind Billy was quickly caught. "Seven," said the auctioneer, "seven shillings."

"No," cried Billy, "'tis on'y six, there's the money."

Of course, down went the hammer, and much to Billy's astonishment the cupboard was not his.

"Well, Father do know best," said he, in a rather disappointed tone; "but anyhow I must give the man back his six shilling."

The man was gone, nor was Billy likely to see him again. This was a new and even greater trouble.

"I'll be gone down an' tell Father about it," said Billy, as he started off for his little chapel.

With faith renewed, and a comfortable assurance that it would be all right, he was coming from the chapel, when he saw the cupboard going up the hill in a cart.

"I'll follow un, anyhow," he whispered, "an' see the end." They carried it to a house, and tried to take it inside, but it was just too big to get in. They twisted and turned, they pulled, and pushed, but it was no use.

"Here's a mess," said the purchaser, angrily; "I've given seven shilling for en, an' shall have to skat en up for firewood,"

Then as his eyes twinkled, Billy stepped over and put his hand on the man's shoulder as he stood, hat in hand, wiping his forehead.

"I'll give'e six shillin' for un, if you'll carry un down to my little chapel."

"That I will," said the man, pleased at being so well out of it.

"*Bless the Lord,*" cried Billy, "*tis just like Him. He knew I couldn' carry en myself, so He got this man to carry en for me.*"

---

found, I was angry with the sheep for being found, and deeply mourned over what I considered a fall into schism! Grieved as I was, however, I loved my disciple, and went to see him, though, not till after several urgent invitations to go. I endeavoured to reclaim him, but the man was too firmly persuaded to be shaken from 'the truth as it is in Jesus.' Instead of lying on a bed of suffering, he was walking about the room, praising God in a most joyful state. 'Ah, John, you are excited, you have been taking wine!' 'No, master,' said the man, 'I have not touched a drop of it—no, dear no, that is not it, dear master. I know you love me and I love you—you don't know this joy and peace, I am sure you don't, or you would have told me of it. O master! pray the Lord to give it to you—I will never rest praying for you—don't be angry with me—the Lord bless you and convert your soul! You have been a kind, good friend to me, I cannot forget or leave you. I will pray for you while I live, for the Lord to save your soul.' I could not stand this pleading, and fled from the house in a tumult of disappointment and confusion." His heart was now "broken for work." A visit to a brother-clergyman deepened his convictions; for he plainly told him that "if he had been converted he would have rejoiced in that man's salvation and praised God with him, and that he would never do any good in his parish till he was converted himself." "So deep became his distress, that, when the bell tolled for service on the following Sunday morning he trembled and feared to preach;" but while preaching on the words—*What think ye of Christ?* the Lord showed him so clearly that Christ was the true and only foundation, the Lamb of God that taketh away the sin of the world, that his soul was filled with joy, "as full of joy as it had been of misery!" The fervour and earnestness with which he now proclaimed "a present salvation caused a general cry for mercy, and many of his parishioners were saved." It was no wonder that Billy wished to see him, *to give his eyes a treat,* and to witness some of the blessed results of his prayer of faith years before.

THE PECULIAR FEATURE OF CHRISTIANITY.

BY PROF. JULIUS H. SEELYE, D.D.

The forgiveness of sins, as an act of God's free grace, is a doctrine peculiar to Christianity. Nothing like it appears in any other religion. Mohammedanism, as well as every form of Paganism, sets forth deliverance from sin as the result of some meritorious work of the sinner: hence the abundance of penances and prayers, and deeds of fancied self-righteousness which all these systems enjoin. They are means by which God is supposed to be appeased and his favours purchased. Instead of being expressions of gratitude for gifts already bestowed, or the opening of channels through which still larger grace can flow, all the observances of any unchristian religion are means employed in payment of blessing which it is supposed God will thus be induced to confer. No one of these religions offers any divine boon except in return for service which must first be rendered.

But the Christian system sets before us an entirely different thought. Here the blessing comes first. Not only before any obedience, but in the midst of our disobedience, God, in the Gospel, bestows his gifts. For "God commendeth his love to us in that while we were yet sinners Christ died for us." All the blessings we receive are ascribed in the Gospel, not in the least to our desert or merit, but wholly to God's free grace. "Not by works of righteousness which we have done, but according to his mercy he saved us." Thus in every unchristian scheme, there reigns a reliance upon man for the securing of the divine favour, while Christianity proclaims this favour as a free gift, founded on the merits of Christ and the mercy of God alone.

It shows a wonderfully shallow acquaintance, therefore, with the whole subject when certain writers classify Christianity with other systems, and the Bible with other books, as though they were all only utterances, in different forms, of man's religious nature. This is true of Mohammedanism, Buddhism, Brahminism; of the Koran, the Vedas, and so on; these are utterances, sometimes pathetic, and often very profound, of man's sense of need and dependence, and also of his strivings for that divine fellowship which he feels he needs. But the Bible does not so much declare the human sense of want as it does the divine supply. It is an utterance to man of the divine fulness. The difference between it, therefore, and all other books of religion is infinite, and any one who puts it into the same category with them shows a lack of discrimination, incapacitating him for any sound criticism of it or of them.

This peculiarity of the Bible shows it to be superhuman. God's love to man, his mercy, his willingness to forgive, are thoughts which man could not originate. The proof of this is seen not only in the fact that, Christianity excepted, no religion has ever given a glimpse of such a thought, but the thought itself is not suggested by anything around us or within. Nature speaks of God's beneficence as it does of his power and his wisdom. The history of the world, as well as the conscience of man, declares his holiness and justice. But from none of these sources comes the knowledge of God's love. God's love can only find expression in the giving of himself to the object of his love. It can only be shown to man through a sacrifice, but that he is willing or even able to make such a revelation what human thought could ever declare, except as taught by the sacrifice itself, actually accomplished?

The world needs the Bible, therefore. Men, left to themselves, cannot discover the way of salvation. If any one doubts the propriety of foreign missions, the doubt should be dispelled by this fact alone. The Bible, as the only revelation of the glad tidings of great joy to all people, needs to be preached in every land, and no one truly acquainted with its glad message ought to require any further incentive to proclaim it all abroad.

Amherst, Mass. —*The Advance.*

Digitized by Arya Samaj Foundation Chennai and eGangotri
Funded with financial assistance from Government of Maharashtra
on 28 February, 2020

Miscellany.

—*Evangelical Christendom*, December: Some of the teachers now at Cape York have an interesting tale to tell of their few months' residence at Manumanu (Redscar Bay, New Guinea): "On the first Sabbath in March the teachers began to conduct public services among the natives. They gave them formal notice on the Saturday, told them that to-morrow was a sacred day, and recommended them not to go about their accustomed work, but to meet together for the worship of God. Many complied with the request of the teachers, and services were conducted, morning and evening, according to arrangement. The reading and singing were, of course, in an unknown tongue to the natives; but the prayers and addresses were in their native language. No doubt they must have been very imperfect, still what an interest and significance belong to the first attempt to preach the Gospel on New Guinea! Rau took the morning service, and Piri that of the afternoon. Rau's text was an odd one for such an occasion—Proverbs vi. 6, that of Piri was appropriate enough—John iii. 36. The services have been continued regularly, but difficulty has been found in getting the people to come together in one place. They are divided into tribes, or families, and they say it is contrary to their customs to meet in each other's houses, and they are ashamed to do so. To meet this difficulty, the teachers proposed that they should build a large house in which to meet for the worship of God, which should belong to them all; and to this they had agreed. Something of a spirit of inquiry seems to be awakened among the people. With reference to various points they show interest, but the subject that seems to surprise and interest them most is the doctrine of the Resurrection. 'Is it really true,' they say, 'that the dead will rise again? Will Adamu, the teacher who died, live again? and others, whom they name, of the missionary party, will they live again? And they themselves, will they rise again from the dead?' When assured that it would be so, they would go and talk about the subject in their own houses, and return again and again to interrogate the teachers. The mission of Christ also, and specially the death of Christ, seems to interest them; and the judgment, with what is beyond."

—The *Methodist Recorder* has very cheering records of the work of God in various places. At Falmouth a complete revival has taken place, and, most remarkably, with no special instrumentality or effort. Special prayer-meetings, services for the young, and nightly addresses have been set on foot, simply because the desire for drawing nigh to God was so strong. "Not less than 100 persons have found peace with God during the last four or five weeks, and the Christians seem to have received new life from above."

—The *Christian Advocate* of Dec. 4 contains a Pastoral Address signed by the Bishops of the Meth. Episc. Church of America, to the Ministers and Members of that Church, from which we make the following extracts: It is a matter of great thankfulness that all branches of Methodism adhere with such fidelity to the living, earnest, soul-saving doctrines of Christianity as they were preached by the fathers of our denomination, and that our preaching is still characterized by "the joyous message of a full, free, abounding, and unlimited redemption, through the priceless atonement of the eternal Son of God." Let us continue, brethren, in this unchanging firmness of doctrine. We are also convinced that it is of vast importance that we continue steadfast in the use of the peculiar Methodistic organization and methods by which this glorious doctrine has been spread so rapidly and mightily through Christendom, and sent as on wings of love to "the uttermost parts of the earth."

We need more strongly developed among us a deeper appreciation and love to our own church: for our doctrines, in which our people should be more thoroughly instructed; for our polity, as a grand organized system for giving unity of purpose to a great body in "spreading scriptural holiness through all lands;" for our peculiar means of grace, which are adapted to the necessities of a great itinerant system of evangelization; and for our earnest Christian life, which must be ever present to give inspiration and efficiency to the whole system.

God has given us a permanent place in his Church, and has graciously owned and blessed us as a part of his visible kingdom in the earth. A gracious Providence has developed for us a peculiar organization, and given to us special gifts and methods of activity; the Head of the Church has put his seal on this organization and these methods, by crowning them with a success that is marvellous. Let us, therefore, adhere closely to these doctrines and methods which have been so blessed of God; let us love the Church, her institutions, and her means of grace; let us exhort one another to steadfastness and zeal; let us accept cheerfully the sacrifices that the system demands; and let no temptation lead us to abandon our own well-tried methods for others which have long ago been proven less efficient. Methodism is not only "Christianity in earnest," but earnest Christianity working by method.

We rejoice in noticing indications of a growing interest in those experiences of a higher Christian life which held so prominent a place in our earlier history. We trust God is giving to his Church a gracious revival in this direction. At one time the doctrine of Christian perfection was almost peculiar to ourselves; now it is diffusing itself among our sister denominations, and many of our fellow-servants of Christ are joining with us in teaching and seeking the deeper and richer experiences of the divine life. In this we rejoice. Let us all the more give heed to this blessed doctrine and experience among ourselves. Let us be careful to adhere to the definitions and statements of the doctrine as given to us by the Fathers, and to the well-tried methods which made the experience so general and so effective among them. "Let us go on unto perfection." "Let us grow in grace and in the knowledge and love of God." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us by penitent faith seek to realize it as a present enjoyment. Dearly beloved brethren, our prayer to God in your behalf continually is that "the very God of peace may sanctify you wholly; and that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

TELEGRAPHIC NEWS.

London, January 16th: Their Royal Highnesses the Prince and Princess of Wales have arrived at St. Petersburg.

Penang, 16th: It is rumoured that the Dutch have captured the outforts of Kraton and cut off communication between the Acheenese at Kraton and the exterior; the losses are unknown.—The second battalion has been ordered from Padang to Acheen.

17th: A letter from a correspondent of the *Penang Gazette*, dated 12th instant, gives information that the bombardment of the Kraton with heavy guns had commenced.—The Dutch intend storming the fort when breaches are effected. Another native chief has espoused the Acheenese cause, refusing to remain neutral, notwithstanding the Dutch offer to suspend the blockade of his territory. Information from an independent source states that on the 12th instant a force of 2,000 Acheenese attacked the Dutch headquarters from the rear, the greater portion of the Dutch troops being absent. The Acheenese were repulsed.—No intelligence has yet been received from a Dutch source.

London, 18th: The disquieting rumours concerning the relations between France, Germany, and Italy are contradicted. The *Nord Deutsche Zeitung* says that the relations between France and Germany depend upon the attitude of France towards the Ultramontanes. —The steamer *Numancia* and the liberated convicts from Cartagena have been surrendered to the Republicans. The Insurgents have returned to Algeria.

Rome, 19th: An Italian Circular addressed to the Great Powers of Europe guarantees absolute freedom at the Papal Conclave.

Versailles, 19th: The Assembly has rejected an amendment introduced into the Bill relative to the appointment of Mayors, but the Government majority was only four.

London, 20th: With reference to the impending famine in Bengal the *Times* continues to urge the prohibition of the exportation of rice.—Advices from the Cape Coast, dated 3rd instant, state that the reinforcements have landed and started to cross the Prah River. Captain Glover's expedition is advancing in concert with them.—An embassy from Bokhara has arrived at St. Petersburg to congratulate the Czar on the success of the Khivan Expedition.—*L'Univers* was suspended in consequence of the representation of Prussia.

Paris, 20th: The Ultramontane newspaper *L'Univers* has been suspended for two months for publishing a Pastoral of the Bishop of Perigueux.—France has abolished the system of passports for Italy.

21st: The Assembly has passed the Mayors Bill by a majority of 42 votes.—The French Government has declared that its policy was to show the Pontiff pious respect and filial solicitude whilst at the same time maintaining the most amicable relations with Italy.—The death is announced of the Siamese twins.

London, 22nd: A deputation waited yesterday on Mr. Gladstone for the purpose of urging an assimilation between the borough and country franchise. Mr. Gladstone declined giving a definite reply, hinting that the present position of Government was insufficiently strong, that Parliament was shortlived, and that the question itself was immature.—Mr. Whalley has been summoned for Friday for contempt of court in upholding the accuracy of Luie's original evidence in the Tichborne case.

Penang, 22nd: Advices from Acheen have been received to 19th instant; the Dutch were inactive and awaiting reinforcements.

Singapore, 22nd: H. E. the Governor, Sir Andrew Clarke, has formed a protectorate Government at Laroot, and appointed the residents provisionally as members. The natives are being disarmed; all the piratical prows have surrendered, and a rapid immigration has commenced.

PASSENGERS ARRIVED.

Per Str. *Good Hope, January 19th:*

From London.—Mrs. Gurdon and child; Mrs. Glapely; Mrs. Kemp and child; Miss Collett; Mr. and Mrs. Hunter; Mr. Bridger; Mr. and Mrs. Pearson and two children; Mr. G. H. and Mrs. Pestonjee and two children; Mrs. Duncan; Rev. and Mrs. Clough and two children; Rev. Mr. and Mrs. Campbell; Mrs. Thomas and child; Mr. and Mrs. Hausser; Mr. and Mrs. Manooch and child; Mrs. Jackson and two children; Mr. Hunter; Mr. and Mrs. Earle, and four servants.

Per P. and O. Str. *Hindostan, 23rd.*

From Southampton.—Mr. and Mrs. Chetty; Mrs. Geddes and infant; Mr. J. Gibbins.

From Venice.—Mr. F. Peddon; Col. Robinson; Col. and Mrs. J. B. Pugh; Mr. Sarasin; and Mrs. Stead and infant.

From Brindisi.—Mr. W. Lloyd; Mr. H. Groux; Mr. M. Mull and son; Mr. J. Steele; Mr. H. E. Barrett; Mr. A. Hotson; Col. Anderson; Mr. and Mrs. Gall; Mr. Forbes; and Capt. and Mrs. Clifford.

From Southampton to Yokohama vid Bombay.—Mr. T. W. Marks.

PASSENGERS SAILED.

Per P. and O. Str. *Sunda, January 19th:*

For Southampton.—Lieut. S. J. Dunlop; Mr. W. Kirk; Mrs. E. Ward and child; Mr. John Jenkins; Mr. Francis Jones; Mr. Thomas Trodd; and Mr. F. Barter.

For Brindisi.—Mr. C. A. Bird; Mr. J. Scarlett Campbell; Mr. John Jardine, C.S.; and Mr. John Wallace.

For Venice.—Signor P. Mazzochi.

For Suez.—Mr. G. Southwork; Mr. E. Southwork; Mr. M. Southwork; and Mr. J. A. Shepherd.

For Malta.—Mr. and Mrs. Benwell.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

BICKERDIKE—Dec. 16th, at Lancaster, the wife of R. E. Bickerdike, Esq., of a son.

WHITTON—At Nagpoor, on the 8th instant, the wife of Rev. David Whitton, Free Church Mission, of a son.

DU BOIS—At Royapooram, on the 17th Jan., the wife of the Rev. E. H. DuBois, of a daughter.

DEATHS.

HIGGS—Dec. 23rd, at Mount Road, Mazagon, Adelaide Henrietta, the wife of Mr. J. A. Higgs, Bombay Municipality, and sixth daughter of the late Mr. G. Higgs, aged 38 years.

MACMILLAN—Dec. 24th, at Leytonstone, England, after a short illness, Mrs. R. Macmillan, daughter of Mr. G. Robottom, G. I. P. Railway, Egutpoora.

DEVADASEN—January 6th, at Nagercoil, S. Travancore, the Rev. N. Devadasen, Pastor of the Nagercoil Home Church, aged 60 years.

HENESEY—Jan. 17th, at Byculla Iron Works, Henrietta, the beloved wife of Mr. Richard Henesey, aged 20 years.

STEAD—Jan. 19th, at Bellasis Junction Road, Byculla, Mrs. Elizabeth Caroline Stead, daughter of Mr. and Mrs. G. Renton, aged 21 years.

RENTON—Jan. 19th, at Bellasis Junction Road, Byculla (a few hours after the death of her daughter), Mary Jane, the wife of Mr. G. Renton, G. I. P. Railway, aged 41 years.

Advertisements.

HOUSES AT MAHABLESHWAR.

TO LET, from this date to the end of the hot season (June 1874), houses at Mahabaleshwar, furnished.

Rent from Rs. 300 to Rs. 1,000.

The undersigned will be most happy to give any information regarding houses that may be required.

PAUL MYATT,
House Agent.

BOMBAY MARBLE WORKS.
CHARLES DRURY, PROPRIETOR.
22 PARELL ROAD, BOMBAY.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.